

REINCARNATION

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THE TIMES

We are at the very joint of time to-day. The old order of the nations' lives is gone when self-interest for them ruled altogether. Representatives of many lands have just met at Washington and, astonishing to relate, have agreed to limit armament, lessening the heavy labor of the peoples and minimizing the chance of wars.

At the same moment we hear the piteous agony of ill-governed Russia, her millions dying of hunger. And in less tortured lands wealth rides in splendor past the beggar for work and bread.

In the frenzy of the war-time men have bartered their liberties for victory and have let their deeper judgment lapse. So the keen sense of general justice is for the moment blunted and

momentary advantage is gained at the cost of underlying truth.

What a curious anomaly that the war-victors, sated with the spoil of vast territories seized from the guilty vanquished, loosen a little their grip on Ireland, on Egypt, on China and on India!

The period is full of contradictions, doubts, uncertainties, inquiries and antagonistic views. It is a moment of confusion in which the scenes are shifting and the thoughts of men are changing.

Do people grasp the meaning of that ancient bit of wisdom—the times change and we change with them? The times change because the profoundest influences of the heaven-worlds are constantly changing. Sometimes it is a minor change and occasionally it is a major change. And we change in the cycles of time because these profound influences acting upon us cause us to act in ways differing from those we were accustomed to before.

To sense a period of time, to psychometrize it, so to say, is a curious and interesting experience. Many of the inspired historians have caught that much of what was given them from the higher side of things. The age of Pericles in Greece and of Julius Caesar in Rome give you two different feelings of massive impressions, in part because they transmit to you two different, profound influences.

To-day we are at a turning point. Let all men strive hard to read, to feel the new requirements laid upon us by the new spirit of the times.

W. V-H.

“FROM UNCONSCIOUSNESS
TO CONSCIOUSNESS”

The Western world has travelled far since the time when the *Book of Genesis* contained adequate answers, for all excepting a few sceptical and adventurous spirits, to all questions regarding the origin and development of mankind. Since those days of naive and contented faith science has little by little gathered many facts and formulated varied theories to explain them. Two decades ago Lafcadio Hearn, in one of his volumes on Japan, expressed the conviction that Western scientific thought was evolving along lines that would eventually bring it into agreement with the beliefs embodied in the ancient Eastern philosophies. There have been indications of late that this prophecy will be fulfilled—and at no very distant date. For a harbinger of that happy day when East and West shall meet in philosophical unity is a book that was published in France about three years ago, an English translation being given to us a year later. This book is entitled *From the Unconscious to the Conscious*, and is written by Dr. Gustave Geley, the eminent French scientist and metaphysician. It is an epochal work because it proposes and advocates the theory of reincarnation (or palingenesis, the author prefers to call it) as a law of evolution for the first time that this law has been presented to the Western world of science by a man of science. And Dr. Geley's standing as a man of science is told in the foreword to the translation:

“Dr. Geley comes before us backed by the authority of the practical scientist and scholar.

. . . His medical works have already brought him a measure of fame. He is not a 'spiritualist,' he refuses to identify himself with any particular school of thought, but is an original researcher. He was chosen by men of the highest standing and repute, such as Professor Charless Richet and Camille Flammarion, to be the Director of the International Metaphysical Institute in Paris. In short, Dr. Geley is not some impetuous theorist rushing into print with a premature hypothesis, but a patient, unprejudiced investigator, whose sole aim is the search for truth."

Dr. Geley divides his volume into two books. In Book I he examines the older, the classical, theories of evolution: first the hypotheses of Darwin and Lamarck, then the newer systems which have grown out of these. Of the first he says that the factors of selection and adaptation are only secondary and accessory; that "they have played an obvious part; they have imposed a particular rhythm on evolution, and have favored it, but they have not produced it." And of the newer systems, "On all of them the same general judgment may be passed; they show prodigious ingenuity and a more prodigious impotence." And finally, "Classical naturalism, travelling by a very long road, which it has vainly explored in every direction, finds itself, willingly or unwillingly, brought to seek the first cause which it has sought to avoid. Its avowed inability to find the essential factors of evolution allows of no more fresh starts on the same road."

The author then considers matters pertaining to the classical psycho-physiological concepts of the individual, including phenomena and the the-

ories explaining it, and finds the latter "flagrantly insufficient"; lastly, he examines the principal philosophical hypotheses of evolution. Bergson's, Schopenhauer's and Von Hartmann's ideas are all passed in review and are all pronounced inadequate.

The entire contents of Book I are extremely interesting and instructive but require too much space to be gone into here.

Book II contains the exposition of Dr. Geley's own ideas on the subject. He does not say that these ideas are his own discovery or of his own invention. In his preface he writes: "Necessarily incomplete, this philosophy cannot claim to be entirely original. Most of the solutions proposed are naturally to be found here and there. . . in other naturalistic or metaphysical systems." In reviewing this philosophy we shall recognize many familiar ideas though presented in unfamiliar terms.

Believing that we may best receive the thought of an author by means of his own words, I shall now make an abstract, as brief as is consistent with clearness, of that portion of Dr. Geley's philosophy which deals with the evolution of the individual.

"1. That which is essential in the universe and in the individual is a single 'dynamo-psychism' primitively unconscious but having in itself all potentialities, the innumerable and diverse appearances of things being always its representations.

"2. The essential and creative dynamo-psychism passes by evolution from unconsciousness to consciousness.

“Beginning with the individual we must say that the organic representation (the physical body) is only the lower objectification of his essential dynamo-psychism. Above the organism, and conditioning it, is a superior representation—the vital ‘dynamism.’ Above these two representations there is a third and yet higher one belonging to the mental order. All are graded representations of the same essential principle.

“Each individual has a real Self, an individualized portion of the universal dynamo-psychism. This real and essential Self is distinct from the states of consciousness and the mental processes that represent it. Facts show that there are in the Self capacities that outrange the limits of states of consciousness and dominate all its representations—intuition and creative genius and more especially the supernormal psychic faculties.

“In the individual the conscious and the unconscious constantly interpenetrate and condition each other. Everything occurs as though the multitude of daily experiences had as their end or their result an uninterrupted enrichment of our subconsciousness during the whole of life. . . . The subconscious psychism which is thus enriched through life by all these states of consciousness, does not merely register them but assimilates them. All conscious acquisitions are assimilated and transmuted into faculties. . . . Crypto-psychism is only in minor part composed of the experiences of the present life. The greater part is inborn. Whence does this come? . . . It is permissible to push back the Cryptamnesia and the crypto-psychism of the individual beyond the present existence. It is not hard to understand

how the essential dynamo-psychism objectifying itself in new representations should retain the deep memory of experiences realized in previous existences. If, in place of a single existence, we include a series of successive existences, the acquisition of consciousness by the primitive unconsciousness can be readily understood.

"Each of these innumerable and various experiences would have been impressed upon the essential dynamism of the being, and would be transformed into a state of consciousness; that is, into a remembrance and a capacity. . . Against this inference of rebirth no objections of a scientific kind can be raised. . . . Forgetfulness of previous existences has but slight importance for modern science. . . . Remembrance plays but a secondary part in normal psychology; forgetfulness is habitual and is the rule. In the subconscious memory, the essential memory, there are engraved permanently all the events of the present life, and all the remembrances and conscious acquisitions of the vast series of antecedent lives.

"Everything occurs as though each terrestrial existence, each organic objectification, each 'incarnation,' if the term is preferred, were for the real being a limitation in time, space and means. It would seem to resemble a compulsion to a restricted and specialized task, and effort directed to a single aim exclusive of all others.

"In order that the thought of death may lose its sterilizing character, the evolutionary idea must receive its natural complement—the teaching of rebirth. Then all becomes clear; the tombs are no longer tombs, they will neither inspire fear nor hide the horizon; they only mark

a stage accomplished in the blessed ascent toward consciousness and life. So also the monument of injustice raised by classical evolution crumbles down. There are no longer those who are sacrificed and those who are privileged. All the efforts, both individual and collective, all the sufferings will have ended in the building up of happiness and the realization of justice; but a happiness and justice for all. . . . In the concept of palinogenesis the ultimate realization of sovereign justice is assured with mathematical and absolute certainty. Every act, every desire and inclination, has an inevitable reaction in one or other of his existences.

"The realization of sovereign good, in a word, will necessarily and inevitably accompany the realization of sovereign consciousness and sovereign justice."

It may be asked: How does Dr. Geley arrive at these conclusions which he proclaims with such authority? How can he assert with such certainty principles which seem to be impossible to prove by any ordinary scientific methods? He finds his proof, apparently, in logic alone. He reasons from the known to the unknown; he judges the cause by the effect. "Everything occurs" (an ever-recurring phrase in his writing) as though it were thus, therefore it must be thus; the theory postulated is the only one that adequately explains the facts, therefore it must be the true theory. Rebirth explains the state of man as he has been and as he is; no other hypothesis explains him; rebirth is therefore an evolutionary fact.

Helen G. Crawford.

THOUGHTS REINCARNATE

This is an idea that we know to have some measure of truth, but to which we do not usually apply this term. Thoughts reincarnate. To-day we have a strong thought. We go to sleep. Tomorrow the thought comes again with added strength. As the days pass, it becomes clearer, and it is accompanied by the strong desire to put it into action. Then there may come a struggle as to whether it shall be given a physical body, whether it shall become a tangible reality in the world of the five senses, whether it shall take embodiment in the dense physical matter as a deed, a written page, or whether it shall remain unvoiced, undone, and pass again into the finer particles of the unseen world to be broken up and scattered.

Having once held a thought, it is easier for it to incarnate again.

When we realize that we are actually allowing the incarnation of thoughts each minute, it should make us more cautious in choosing those to which we shall permit reincarnation.

Our thoughts may be as angels to guard and guide and protect us and others, or as Franksteins, to destroy all that they contact.

We may refuse harborage to thoughts which do not belong to us, which are the creation of other people, and may send them away with a strong thought of whose nature we approve.

Sometimes a thought is like a haunting musical melody that almost refuses to be banished. It could not have gained entrance had we not opened the door of our mind and had we not something

within us which is congenial to it. Even as we may drive away the annoying or persistent musical melody by deliberately replacing it with another air, so we may replace the thought by definitely choosing and holding another by an act of the will.

It is well to have strict immigration laws for our thoughts, and to send the undesirable ones out of our mental country before they gain permanent admission.

The reincarnating thoughts choose bodies from the mental and emotional matter which they find around us. So we need to plow up the mental and emotional ground and remove the undesirable part.

From these various comparisons to things in the outer world, we may find a suggestion of the process of choosing carefully the thoughts which we retain, and disposing of the rest so that the matter that composes their bodies will not remain in our aura to be taking incarnation in some idle or thoughtless moment.

We are the guardians of our thoughts. Thoughts reincarnate.

There is another sense in which this takes place. Thoughts also reincarnate in various periods of history, as egos reincarnate who have been accustomed to thinking in certain broad lines of philosophical or artistic or commercial activity. Inventions are brought back by those who have in past lives worked on similar problems, and their success or lack of success in the past would not affect the fact that they are able to make more readily than other people thought forms out of the mental material that is about

them, relating to their favorite studies and work.

In fact, every atom of their physical bodies, as well as of their mental bodies, is such as has been made possible by their past actions and their past thinking. These atoms have been attracted there by the law of karma, on account of their past and their present living. People speak in a vague, general way of "affinities," and of the law of attraction and repulsion. Science has revelations for us that seem on the very point of discovery. How long will it be before this law of attraction and repulsion will be recognized as such in the mental world, as it has been recognized and tabulated in physical atoms?

So we know that thoughts form more readily in mental matter that has already been used to form similar thoughts. They do not wait a lifetime, as do the physical bodies which we use, but they reincarnate in smaller cycles, with months, days or even hours as their span of recurrent birth. Their length of life depends upon the strength of purpose and of will that we put into them, for some may persist for many years.

One fancies that if he understood some of the simple phenomena that are happening every day close about him, he would have the key to great mysteries, so-called. The "flower in the crannied wall" of Tennyson portrays this fact. Among these is that vast, partially explored realm of the thought-world. Shall we go forth among the pioneers and seek to make a home for ourselves in the thought-world even as we have done in the physical world, so that we may understand its laws, that we may be able to manipulate the

matter of which it is composed, that we may develop faculties there, even as we have developed physical eyes and ears, and that we may understand how to encourage thoughts which are useful, beautiful and true to live long lives and to reincarnate quickly?

Edith C. Gray.

OUR DAILY LIFE

Not merely to be happy but to live hourly the deeper meaning of life so profoundly that each day may be hallowed: that should be our effort. The source of happiness is contentment within; each day, according as it is lived, determines our future happiness. Therefore let us seek knowledge that we may become wise. Let us single out the real from the unreal, with an eager desire to live our lives to their uttermost of spiritual possibilities. Let nothing daunt us in our quest of the highest. Let us be careful to cultivate singleness of purpose, so that the goal may be approached directly.

Let us be patient and allow the crowd to rush madly on, while we go quietly. Let us be courageous and stand alone, applying our best effort to all that we do. Let us practice faith and meditate upon the unseen powers which surround us, so that our spiritual energies may be upborne by the quickening motive which seeks to hold communion with God.

Evelyn Friedman.

THE EFFECT OF OUR ATTITUDE TOWARD KARMA

We are told that karma is our teacher, that its application makes for us the road along which we travel to the goal of our evolution, which is activity in granted and accepted place in the administration of God's objective life in our globe. If karmic action has this purpose and meaning, our reaction to it is partly due to our inmost temperament and divine quality and partly due to our response in our lower nature to the smiles of fate or to the slings and arrows of outrageous fortune.

How variously do men disport themselves when the fortunes of life sway them this way or that! We say that A was overwhelmed by grief; that B is basking and lolling at ease in the enjoyment of wealth; that C has committed suicide rather than bear the grief of unrequited love; that D has murdered X in wrath over this or that injustice. Or, we find that E has patiently accepted and borne poverty for many years though able bodied; while F has struggled against business adversity until he seems fairly to have wrested prosperity from the dispensers of material favors.

The tale is of infinite variations and the results are equivalent to an infinite series of character-gravings.

The student of this mighty phase of the swiftly moving drama learns its major lesson. The nettle of life should be grasped boldly. No weak or craven reaction avails. Running away from difficulties leaves us weaker, not stronger as the

result of the ordeal. Passivity and apathy make us invertebrate weaklings.

All the world loves a hero—the man who drives forward so long as he breathes, the man who, no matter what happens, remains serene and forceful to the last.

And what of the man not much interested in his own problems, apathetic, indifferent? We certainly can say that such a man misses the great opportunity of his life and builds but in weakness for his future.

Great purposes in life we need—to live life as of largeness, splendor, glory and not of pain or bitterness or sorrow. The purposes of life should be life-filling, adequate to satisfy at once one's sense of duty and at least some phases of his aspiring in the ways of building, of knowledge-gathering and of artistic expression.

“Therefore, for goodness’ sake, and as you are known

The first and happiest hearers of the town,
Be sad, as we would make ye: think ye see
The very persons of our noble story
As they were living; think you see them great,
And follow’d with the general throng and sweat
Of thousand friends; then, in a moment see
How soon this mightiness meets misery;
And if you can be merry then, I’ll say
A man may weep upon his wedding day.”

From the Prologue to King Henry VIII.

W. V.-H.

IS BUDDHISM A RELIGION?

The answer depends solely upon what the definition of the word religion means. If by religion is meant something which inspires us and forces us to seek the highest in all walks of life, and to be of service to all manifestations of life, then without hesitation we can say: "Yes, Buddhism is a religion." To the average man religion means simply a reaching after the Unknowable, the Unseen, a Supernatural Being, who is feared and yet loved, a Being who for His own pleasure created man, subject to temptation and sin, and then delights to punish him when he falls.

Buddhism rejects all reliance on any Supernatural Being, and emphatically teaches that man must depend upon himself if he wishes emancipation from misery. Buddhism interests itself only with the effects produced in life which we meet in our everyday experiences. Buddhism has never contested the privilege of reason to be the final judge of truth. When the Blessed One visited the territory of the Ratama princes, they said to him: "Lord, Brahmins and sectarian teachers visit us and preach their various doctrines, each one declaring that what he teaches is the only truth and all the rest are false; and on this account, Lord, doubt has overtaken us and we do not know which one to accept." The Blessed One replied: "It is in the nature of things that doubt should arise. Do not believe in traditions merely because they have been handed down for generations; do not believe anything because it is rumored and spoken of by many; do not believe because the written statement of some old sage is produced; do not believe in what you have fancied, thinking that because it is wonderful it must have been implanted by some wonderful being. After observation and analysis, when it agrees with reason and is conducive to the good of one and all, then accept it and live up to it." Consequently Buddhism does not ask you to believe something that does not appeal to your reason; it only asks you to investigate with an unprejudiced mind. Also it does not ask you to believe in a certain something or to accept as true what the power of reason tells you is uncertain or untrue. Superstition

and tradition must be tramped down and reason given its proper place if religion is to become knowledge instead of creed and dogma.

The Buddha rejected as worthless all authority and revelation for deciding between truth and error. . . The Enlightened One draws a clear line between the "mere reception of the truth" and "the knowledge of the truth." Faith to the real Buddhist does not mean believing in something which is irrational or absurd, or of creed or dogma, but the conviction that the truth can be found and when found to live up to its convictions. The Enlightened One said:

"By faith one crosses the stream;
By strenuousness the sea of life;
By steadfastness all grief he stills;
By wisdom is he purified."

It is through faith in Buddha that the Japanese Buddhist relies upon Amita Buddha with his whole heart for his salvation in the future and rejects all ritual and observances, and keeps the laws laid down for his duty.

The religion of Buddha compels him to be progressive; he must be forever moving forward, dependent only upon himself for his salvation, ever seeking to widen his knowledge, to enlarge his conceptions of truth and thereby help his fellow beings.

The Blessed One never recognized the weakness of man, but always inspired his followers with confidence in their innate goodness and strength. Hence the Buddhist looks for preservation, not through the deliverance of a supernatural being, but by self-exertion and self-illumination. The Blessed One has only shown the way to salvation, and it is left to each one of us to decide if we would follow it.

Rev. Alice Clark, in "Buddhism in America."

EFFORT AND ITS RESULT

"I will follow the Gleam till the day I die,"
so said Merlin of old.

We, of to-day, read of his magic powers and are thrilled by his seemingly easy conquest of nature's hidden energies.

The poet tells of the triumphant sage and does not picture the long years, even lives, of training and struggle, the hard school of experience that baffled many an effort before he gained the goal he sought. We look back through the centuries and glimpse this godlike soul, and awe and wonder possess us, but—the Gleam shines out for every man, and there are those among us to-day who have seen Its steady light and who are giving themselves to Its gracious guidance. Men of purpose, of will, of power, with pure hearts and steadfast aim are working to-day as did the knights of story and song. For "Grail Brothers" still live among us to teach and serve. These are some of the many blessings that accrue to mankind by the good law of reincarnation.

Let us give them our homage and follow in their steps, that we, too, may the sooner become efficient helpers.

Pauline Trueblood.



BUDDHISM—KARMA AND ITS RESULTS

The article printed below was given to me by a young priest in a Japanese Buddhist Mission in Tacoma, Washington. It is the only English article in a little Japanese publication called *The Shinranism*. Does it not sound as if it had been taken from some of our own books?

KARMA AND ITS RESULTS

In this present world, we are subject to the law of karma, that is, the inexorable law of cause and effect.

Our thoughts, our words, our actions, all, indeed, vanish away into the past apparently, but their karma, whether meritorious or the reverse, remains and produces certain effects. As to the time when karma ripens, that differs. Sometimes the fruit ripens in this present life, whilst sometimes the results are reserved until our future life or lives.

The conditions of our present life are determined by the karma resulting from our past or previous lives, and the karma we achieve in this present life determines the condition of our yet future life. And this equally affects three periods in our present existence. Although not yet apparent, it is true that we inevitably reap the harvest that we have ourselves sown. Man's destiny is not at the mercy of invisible beings out of this world. It is formed consciously or unconsciously by his own self-will and deed.

In addition to the individual karma which every one possesses, there is karma produced by the co-operative work of all mankind. Just as in the case of individuals, this common karma determines the condition of society at large which improves or deteriorates according to its intrinsic moral value; for "society" is simply the reflection of the moral life of individuals combined in a vast community. It is a thought now current throughout the world that the society which does not accomplish the welfare of each single individual, should be so reconstructed that the majority of folks can prosper and enjoy

happiness. But the so-called "reconstruction of society" can never be accomplished if it be not based on the karmic doctrine. New laws established, the equal distribution of wealth, the democratization of government, etc., they are all insignificant when compared with that spiritual awakening and moral improvement of the individual which is the sole motive power able to change the outer world in accordance with the law of karma. To try to promote the welfare of society whilst neglecting this basic root or source is like fishing for a sausage in the ocean.

Perhaps some of our *Legion* Groups would find an interesting field of work in examining Buddhism. A translation of the Sermons of the Lord Buddha will give much food for thought. The quaintness of expression will not detract from the depth of ideas. If we spend only an evening or two in such study, it will form a little bond of sympathy between us and the modern Buddhists, who may have wandered somewhat in their churchism, as have Christian ideals, from the teachings as originally given out by the great founder of Buddhism.

Edith C. Gray.



ON TOUR FOR THE LEGION

After leaving Portland, Oregon, we took a hurried trip to Yosemite, Glacier Point and the Big Trees before making San Francisco our headquarters from which to visit neighboring cities. Our first lecture was in Berkeley, California, August 28th, where the *Legion* leader, Mrs. Alice Keys, is receiving the generous encouragement and support of the T. S. Lodge in all of her *Legion* activities. The Order of the Star in the East, at which Mr. A. J. Baker presided, had announced our subject for 7 p. m. as "Some Social Problems." We reviewed the work of The European Aid Committee, Inc., to which Berkeley Lodge has been a generous contributor, it having supported a Hungarian child in England for the past year; we spoke on the Woman's Protective League; and explained the relation in aim between the Order of the Star in the East and the *Karma and Reincarnation Legion*, in preparing the minds of men for the reception of some of the truths which the Great Teacher is likely to give to the world.

Berkeley Lodge, T. S., has a system of announcing public lectures by a series of window cards which is very effective in reaching the public. As a result, the room was full for the *Legion* lecture at 8 o'clock. We cannot too frequently urge this or some other method of reaching the public, for whom our ideas are primarily intended. If we can acquaint them with the principles underlying reincarnation, those with truly logical minds will recognize the reasonableness of its explanation of life, and will insist on knowing more. But if we continually appeal to the same people, to those who have heard of it before, our object is not adequately fulfilled. We may always recall that our ideal is "To Popularize the Teachings of Karma and Reincarnation."

Mrs. Minnie Weirick was a most delightful hostess, and she showed her extreme interest in the *Legion* work by asking for applications for Charters to send to San José, Costa Rica, and to Paramaribo, Dutch Guiana. A Group has now actually been chartered in Paramaribo as a result. She was also interested in the formation of local Groups, for we urge that there be several in

different parts of the same city wherever possible. Mr. Stearns and others were also very kind.

In Oakland Mrs. Elsie M. Mendenhall thought she might be able to form a Group among neighbors to meet in her own home, which has subsequently been done. Mrs. Amelia K. Weitman, who feels that we must make practical application of our beliefs to the problems of the world about us, in response to a former article in this magazine had made inquiries regarding organizations in Oakland along the lines of The Women's Protective League. She entertained us over night in order to hear more about the movement, and said that she might consider helping in a serious way if she found it feasible. Mrs. Cora G. Owen and Miss Grace George gave useful suggestions. Mrs. Weitman kindly offered her home for meetings of the *Legion*, if the former leader, Miss Mary E. Kiefer, wished to continue them there.

Mrs. Elizabeth J. Eaton entertained us at luncheon in San Francisco and suggested that we visit Mill Valley for an afternoon meeting, which was done later.

On September 1st we went to Pacific Grove, where we were met by the Mesdames Denman. An afternoon meeting of the *Legion* Group was held, and in the evening the members gathered around an open fire in the house which is rented by the Lodge, to ask questions and talk in a most informal and delightful way. They were much interested in knowing about the *Legion* Headquarters and the Chief Officer, and the hour for parting came all too soon. Next morning we went to Carmel-by-the-Sea, along the famous seventeen mile coast-drive with its sand dunes, its seals, its old cypress grove with trees said to be five thousand years old, its hundreds of pelicans in the water and on the rocks. Carmel-by-the-Sea, that unique town which artists and authors have retained undisturbed by railways and modern innovations, is quite as fascinating as it is pictured.

Returning to San Francisco, we spoke before members of Pacific Lodge, T. S., and San Francisco Lodge, and attended a meeting of Golden Gate Lodge. Mr. and Mrs. William J. Walters of San Francisco Lodge had been members of the *Legion* in former years, and as they

wished to see it again active in their city, a Charter application was signed forthwith. Mrs. Elizabeth J. Eaton of Golden Gate Lodge offered the room for a Sunday evening meeting at fixed intervals. We have heard from them that the activity is now in progress. Mr. Elliot Holbrook spoke effectively on the *Legion* work. Mr. Takahashi, a Japanese member, will try to contact Buddhists in our country, either to interest them in our teachings, if they are leaving their own doctrines, or to encourage them to a renewed and deeper study of their own religion in its origins. Mrs. Adda M. Dexter will do what she can for The Women's Protective League.

We met the Rev. T. J. Kirby, a Buddhist, who is in charge of the English services in the Buddhist Temple. He kindly told us of Buddhist publications, gave us the addresses of other Temples in this country, and explained wherein their popular conception of karma and reincarnation differs from our own.

In Santa Rosa we addressed a small meeting, and received a few applications for membership. It was proposed that Mrs. Hazel M. Nelson take charge of a Group to meet in the afternoon, to which mothers might bring small children or babies while they themselves read together and studied. Our hostess, Mrs. A. M. Cox, was responsible for this suggestion, which is a valuable one, for she said she knew of instances where mothers would have been unable to attend meetings had it not been for classes like the above. We hope that other members will see if they cannot institute similar Groups in their own homes or neighborhoods.

We saw Leland Stanford University at Palo Alto, with its avenue of palms and its wonderful cloistered buildings. In San José we called upon Mr. Ray W. Harden and his delightful mother. It was thought that, since they were not having public lectures, talks for the public might be resumed as an activity of the *Legion*. Mr. Harden is constructively engaged in contacting boys who are in need of friendship as a phase of his practical applications of the teachings. Mrs. Ollie I. Davis said she would try to assist The Women's Protective League by working in her own city.

Mrs. Nellie H. Uhden in Santa Cruz said that while she believed every one in the state understood the meaning of karma and reincarnation, the actual work at that seaside resort seemed to be in abeyance. The rides from Santa Cruz to Santa Barbara, and from there to Los Angeles along the Pacific Ocean were very beautiful. Both afternoons were clear, the sea was very blue, shading to lavender and green as the sun dropped low. The scenery was varied to our Eastern eyes: the pepper trees, the growing apricots, lemons, prunes, oranges, grapes, all lent added color.

We reached Los Angeles September 11th toward evening, and Mr. J. Leembruggen, who is in charge of the Hollywood Group of the *Legion*, met us and took us to Krotona. Mr. and Mrs. Leembruggen were very kind during our sojourn, and we owe them much gratitude for facilitating our movements and helping us to get in touch with the friends whom we wished to meet. Mrs. Mary C. McFarland was also of great assistance. We stayed at Krotona Court for two weeks.

Besant Lodge, of which Bishop Cooper is president, received us courteously and allowed us to tell them about the three phases of our work one lodge night. We attended Los Angeles Lodge twice, the first occasion being a reception to Mr. Letch and family, who were leaving for their home in England, while the second evening a lively interest was expressed in the possibilities of protecting women. A Group of the *Legion* was formed, Mrs. Virginia A. Baverstock, leader, to be assisted by Mrs. Adeltha E. Peterson.

Mr. Max Wardall gave an interesting review of the Paris Conference of The Order of the Star in the East, as well as of the London T. S. Convention, during our sojourn at Krotona. We discussed with him the possibility of having the Women's Protective League taken up as a Star activity, to help spread its usefulness, and to emphasize the fact that it is a method of preparing for the coming of a Great Teacher.

One evening we spoke for Alkio Lodge, the Finnish members of which have built their own little lodge home on the side of a hill.

Another evening we addressed Krotona Lodge for a short period. A Group of the *Legion* has been formed of which Mrs. Mary C. McFarland is leader, and which promises to do some good work both in scattering the teachings of karma and reincarnation, and also in connection with the existing associations in Hollywood with objects similar to that of the Women's Protective League.

The members of Hollywood Lodge, T. S. made us feel very much at home. Several joined the *Legion*, and though no actual Group was formed, they will do what they can to interest others.

One of the pleasant occasions was the opportunity of meeting the members of our *Legion* Group at Hollywood, of which Mr. J. Leembruggen is leader. The friends meet at the artistic home of Mr. Ledeboer, who is truly an artist in many ways, as his productions bear witness. Unobtrusive until examined, each detail of the home reveals a beauty that repays one's attention to all of the harmonious effects of soft coloring and careful blending. Some of his idealistic landscapes are particularly suggestive in their symbolism of that mystery and truth which is close beside us and yet retreats to lead us after it in pursuit. After a few impressive chords of piano music given by Mr. Ledeboer, Mr. Leembruggen opened the meeting which, while similar to many others, was marked by a certain latent power, which I would attribute to the fact *Legion* meetings had been held there for some time, and that there was a comprehension on the part of many of those present of the privileges which *Legion* membership carries with it.

This Group is particularly interesting in that its members are able to contact an intellectual and artistic class of people who have perhaps had an intuition of the truth of the laws of karma and reincarnation, but who have had no chance to discuss them with others. They are doing excellent work.

Mrs. Frances A. Patrick in Santa Monica was our hostess, and gave us a delightful drive through the out-of-door movie-land, where we saw a South Sea Isle production being staged on the coast, where the islands dot the sea, and even palm trees grew, and natives and

Europeans were lying in the hot sun or were being photographed. I believe it was a case of shipwreck. She took us, also, far up into the canyon. But best of all, she offered to lead the *Legion* Group which was formed at the close of a meeting consisting of members of the Order of the Star in the East and of people interested in various lines of New Thought. The Group is making good progress. The next evening we spoke also before Santa Monica Lodge of the T. S. We are especially grateful to Mr. Edgar for his kind cooperation, as well as to the other members.

In Pasadena Mrs. Cora C. Sheffield volunteered to lead the Group, and perhaps later to start one in her own home among her friends in South Pasadena. We found the Pasadena ladies actively engaged in making and in repairing garments to be sent to Russia, the T. S. Lodge rooms being used two days in the week as sewing rooms. This is perhaps a new light in which to regard these towns that excel in beauty as winter residences, and which are famed for their wealth and for the luxuriant growths of palms and eucalyptus and for orange groves and avenues of peppers with their long hanging sprays of brilliant red berries and all the rest of the vegetation that goes with the climate. Some homes have about them groves of eucalyptus trees for the sake of the fragrance produced as fire-wood. When the branches that have been raked up are burned out-of-doors, the air is filled with what seems like an oriental incense, most delicious when mingled with the spicy freshness of the evening breeze.

Mrs. McFarland, who accompanied us, went with us next day up Mt. Lowe, and it was not until the day was almost over that it occurred to us that the landscape and views might not bear to her the keen joy of a first impression, since she lives near-by. One believes that those who live in the District of Columbia and in California and in places frequented by tourists must earn a special kind of good karma from being repeatedly enthusiastic over the sights which they have seen over and over. We are sure that Mrs. McFarland and Mr. Leembruggen were most helpful in every way, and we

felt that it was a courtesy extended to the Chief Officer of the *Karma and Reincarnation Legion*.

A drive to Riverside was a trip to be remembered with pleasure. And then came Long Beach, where the Misses Logan of El Paso, Texas, were our hostesses, friends whom we knew in Washington, D. C. We made together the customary visit to Catalina Island, saw the submarine gardens through the glass-bottom boat, and watched the man dive for shells. Returning to Long Beach we attended a theosophical funeral next day, spoke in the afternoon for the Order of the Star in the East, and in the evening for the T. S. Lodge. The Long Beach friends are particularly interested in European Aid work, and have contributed through our Committee.

San Diego is an especially happy memory, in spite of the fact that on the afternoon of our arrival we went over to Tijuana, Mexico, in an auto-bus filled with girls of very questionable character, and felt most uncomfortable in the town itself where drunkenness was the usual sight. We asked if we dared go across the street to a curio shop, and were assured that it would be all right. We waited half an hour to avoid going back with drunken women and men, and the driver told us,—after we had paid for an extra seat to prevent a man who was intoxicated, from riding at that time,—that it was the first sober load he had taken back to the United States in weeks.

San Diego Lodge, which we addressed that evening, is greatly interested in the Women's Protective League. Several of its members are working along similar lines, and there was a valuable exchange of ideas at the conclusion of the talk. We know that they will give us their cooperation and assistance.

We were entertained at the home of Miss Hawley and Miss Wood, the most fascinating place that you ever saw,—a little house built right at the edge of the sea, with the water almost within their front gate. Inside were all sorts of mementos gathered in their travels,—a Buddha, a bit of an old temple, a prayer wheel,—and outside was always the close intimacy of the sea, in the dawn, the sunset, and in the full sunlight.

Edith C. Gray.

WORK OF LEGION GROUPS

The Secretary of the *Legion* is often asked about how to organise a Group, and the following answers to some questions recently received may be found useful for other Groups as well.

The work of the *Legion* is intended to be very easy and simple. Each Group is best able to make its own arrangements, suiting the corps of workers to the work that may usefully be taken up. The leader should be the responsible executive officer, and keep all activities closely under his supervision and direction. But he should try to give all members willing to work something to do, placing them in charge of some special work.

What officers should be elected to carry on the business of the Group?

The Group may decide that best themselves. The various Groups will do well to determine what officers will be needed. Usually there should be a leader or president, a secretary and a treasurer. The following committees, consisting of one or more persons each, are suggested. But it is to be understood that the executive officers are really in charge of the committees, whose work they are to direct. Or, the leader and his officers may attend to the various activities themselves, with the assistance of the members. If the Group is large, then various committees become very necessary.

In ordinary cases, where the Groups are not very large, it is best for the officers to be directly in charge of all the various activities, with members assisting them.

Committees for Group Work:—

Program—to arrange for papers, topics for study or presentation at meetings, special lectures, etc. The leader would usually be the chairman of this committee, with assistants, or he might do it all himself.

Reception—to meet strangers, help them to feel at home and introduce them to others. All should be on this committee, but some one should be especially given the work of securing names and addresses of strangers for the card list of interested persons.

Distribution of Literature—to superintend the distribution of small leaflets among the public, in various ways. Magazines should be placed, where permission is given, on the reading tables in offices of doctors, dentists and lawyers, etc. This is very important. Public libraries should be given a subscription, if the librarian accepts it.

Magazine—to canvass members, friends and the public for subscriptions or renewals to the magazine *Reincarnation*; also to place copies on sale at news-stands, if satisfactory arrangements can be made. Some members let the dealer retain the five cents per copy for every magazine sold: this means the dealer will display the copies well; unsold copies are taken back. In other cases the dealer pays the member two or three cents per copy.

Extension—to establish other classes and Groups in other parts of the city and in neighboring towns. Correspondence may be carried on with inquirers and interested people who are not able to attend meetings. All members of the Group should engage in this work, where the opportunity comes; the leader should be chiefly concerned with building up more centers.

Music—to provide some good musical numbers, if it is regarded as desirable. Violin or piano are usually most satisfactory, if good musicians will offer their services.

Library—to take care of books for members to study, and for loaning suitable books to beginners.

Sale of Literature—to keep some attractive and helpful material on sale to those who wish to study at home. Sets of literature, some magazine copies and some good books for beginners should be always available.

What books do you advise one to commence with to give the best results in teaching the subject of karma?

We have unfortunately very few textbooks on karma and reincarnation, and of those which we have, not all are suitable for beginners. Mrs. Besant's *A Study in Karma* is very excellent. Portions of other books may be made use of. The manuals *Karma* and *Reincarnation* contain valuable material which may be presented and explained by the class teacher. *The Inner Life*, by Mr Leadbeater, has an excellent chapter on karma, as also his admirable *Textbook of Theosophy*.

The various leaflets and booklets comprising the set of distribution literature, sold for thirty cents by the *Legion*, will make an excellent course of reading for beginners.

What do you consider the best method of opening a meeting and of conducting it to make it agreeable and interesting?

All *Legion* Groups should be opened *formally* at the appointed hour, by the presiding officer's announcement that the (Name) Group is now in open meeting (if the meeting is public), or in closed meeting (if the meeting is restricted to members only, for special business purposes, if desired). Minutes of the preceding meeting may be read and approved by members. Then the regular program of work may be taken up. This may be the study of some book or the presentation of a five- or ten-minutes paper by a member. Questions should be encouraged, but they should not be allowed to lead the thought of the meeting too far away from the central ideas of karma and reincarnation. The teacher should always have some material carefully prepared in order to provide an interesting program even if questions are not forthcoming. The meetings may be easily made very enjoyable, if a little skill and thought are used.

When the program is finished and no further questions are asked, or when the time-limit for the meeting is reached, the meeting should be formally declared adjourned till the next one. Some time may still be used in order to converse informally, but any one may feel free to leave.

What should be the time and duration of the meetings?

For some Groups the afternoon is found most convenient for meetings, but in most cases the early evening hours, when people are at leisure, are best. Sunday afternoon is also a possible time. Public meetings should be about one hour to one and a half hours long, while in formal session, but more time may be added if the social life of the Group is made use of in furthering the general work. Formal public lectures may be about one hour long, rather shorter than longer, and questions should be called for.

How are the finances of the Group to be maintained? Should it be by private subscription? Also, is it correct to take a collection after each meeting?

This matter had best be decided by the members of the Group, after due consideration. The *Legion* has no dues and it would be perhaps best for Groups to follow the same principle. Private subscriptions may be taken when offered, and general subscriptions may be requested for special purposes, as needed. The sale of books and literature should bring in some returns, but in the beginning it requires a little capital in order to purchase the stock of books. This may be loaned by some one able to do it.

Collections from the public may be taken, although it may be better not to do this, so that the public will understand that our work has no unpleasant commercial aspects, and people will sometimes ask for the privilege of contributing to the cause.

It is well to state, just before the closing of the meeting, the nature and object of the *Legion*, and the simple conditions of membership. The presiding officer may say something like this: "The *Karma and Reincarnation Legion* is an international society organised for the purpose of making the knowledge of the law of karma and the meaning of reincarnation more generally accessible. The *Legion* wants all people to have the advantage of some understanding of these two truths, in meeting the difficulties and problems of human life. The conditions of membership are very simple and easy: interest in the study of these truths and sympathy with the object of the *Legion*. There are no dues or obligations, except such as the member may voluntarily assume. The *Legion* publishes a magazine and a set of literature and carries on correspondence with Groups and members all over the world."

Secretary of the Legion.

FIELD NOTES

Application has been received for a Charter of a Group in Buenos Aires, Argentina. Sr. Santiago Köhler is the leader. This is the first Group for the Argentine Republic.

The *Legion* has been informed that Mrs. van der Hell was expected to return to Holland, where she will doubtless resume the direction of the *Legion* work for the Dutch-speaking countries. Very great good has already been accomplished, and the influence of the *Legion* in Holland will make itself felt over other lands of Europe.

Mrs. McFarland, leader of Krotona Group reports: "We are slowly growing in numbers and the interest keeps up. We have held our meetings regularly each week since we began. We are now meeting at the different homes; in that way we are able to draw to our Group different people in the neighborhood."

Mr. Leembruggen, leader of Hollywood Group, writes: "On Christmas eve we had a most delightful time. The Group gave a little one act play in the line of reincarnation and karma. We had about thirty members present and a few outsiders. Mr. Ledeboer's house was turned partly over into a stage and he had the largest part in the play in addition to the arranging of the setting. As the play is not copyrighted yet, I cannot send you a copy of it." This Group had receipts of \$51.70 during the last two years, and \$42.32 was disbursed.

BOOK REVIEW

The Spiritual Life, by F. Milton Willis. Published by E. P. Dutton & Co., New York, in 1922. Price \$1.50; the book may be ordered from the *Legion*.

The larger part of this excellent book consists of a series of "Aphorisms," which were awarded the prize in a contest directed by the *Herald of the Star*, with fuller popular explanations added thereto. Dr. Willis shows a deep appreciation of spirituality and much skill in presenting its nature clearly. Especially valuable is his very successful presentation of the spiritual life as one to be lived in the midst of the life of the world. His epitome of the spiritual teachings of *At the Feet of the Master* is excellent and will be appreciated. Parents will find much help in guiding their children, from the last part of the book, "The Plastic Age." We recommend this work to all.

C. S.

KARMA.

Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organisation which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls it his "Skandha"; the Hindu gives it the name of "Karma".

From "The Occult World".